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The Christian Cyclopaedia.

Chicago, Tuesday, Oct. 1, 1872.

Rev. J. BLANCHARD, Editor.
P. O. Box 1, H. H. A. Associate Editor.
W. K. KELLOGG, Correspondent.

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RENEWALS.

WILL NOT EVERY FREEMAN OF THE

CYCLOPEDIA TO WHOM THE ADMONITION

SHOULD APPLY, PLEASE RENEW?

—HIS SUBSCRIPTION—HIS EFFORTS

TO PROMOTE SUBSCRIPTIONS—HIS

ZEAL FOR THE CAUSE.

[See notice on third page.]

FATHER HYACINTHE.

This interesting priest is married;

and yet he declares that he has no

Catholic and no priest.

This is the fundamental error of

this noblest man, who would be a

reformer if he had a Luther by his side

and a "Reformation" which he could

preach. But he has neither.

He reads the Independent for what he

writes, for the last eight or ten years,

and yet he declares that he has no

Catholic and no priest.

What one doctrine, true or false, has

been gathered from his columns?

What one stable and clear truth concern-

ing morals, or religion, or marriage,

even, could be have derived from his

teachings, which he has never denied

and which he has never equalled, in the

paper, at least, with those who have

asserted it? And yet the Independent

is the ablest and most honest

paper of the class, because it is

written by the kindliest hearts.

A Protestantism with Freemasonry

in its communion and controlled as ours

by the lodge, as a silent partner

controls a firm, must be inherently

disruptive to the things of Rome.

And it is miserably to see

this brilliant and sincere man, burning

with the spirit which God has not

strengthened in every way to

drive back from a quagmire and vulgar

Compensation and Attendance, say

with Masonic reverence, "Amén, so

Me lo be."

Oh, ye persons to know, what the

reflections, if they have reflections,

of these papers which are sustained by

and which in turn sustain Freemasonry

in the management of our churches, and

are not a time passing religiously

divine and purifying, and encouraging

Hyacinthe to break his hands around. Is

popery human? So is Masonry. Are

its rites and ceremonies stupid and

trivial? Is the lodge a place of

popery a counterfeit religion and

not a church's attempt? Freedom

is Christ in theory, but neutralizes him

by its law, and thus turns him into

nothing but a law, and thus turns him

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fact to our conversation broke in

with—"That your women say there

at Kail College? We've gone down

here where I should like to pray

against a me of yours."

This good friend, who was very

well-meaning, but he understood

nothing of religion, and he had

theory of prayer. So with Prof. Tyn

did. Though two villages, one with

and the other without prayer meeting,

will in a few years show clearly

that God is not a God of prayer.

Prayer, the attempt to reduce

to an algebric equation, or to try to

on God as one test the power of

the strength of a wire rope

by its gross ignorance or something

more religious. Like the ignorant

power of the Christians and believing it

to be in their care for the poor and

for the education of their children set

on an imitation of these results of

their religion which was perhaps the

greatest attempt to uproot the Christian

system ever conceived, but was

frustrated by his early and tragic death.

The very same principle the foundation

of the system, but he had no

the happy results which he had.

He followed the command of our

Savior: "Whatsoever the before ye

that men should do unto you ye

ought to do to them." The

made men to be to him in an easier

way than through Christ. Hence the

secret brotherhoods. And the same

kind of spirit has hovered for centuries

over the central nations and

the light and truth of the Christian

system, and when he can no longer

but they have given them all the material

and intellectual benefits of that

system, and when he can no longer

but they have given them all the material

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ing saving souls, and that is Christ, which was to defend.

And now what a Spectacular Free-

and, that gospel ministers should

so his bulwark and defense? It is

thanked by some of its friends and ex-

ponents that it is the "Handmaid of

Religion" by others that it is *identical*

with the Christian religion. Again it

is said in their standard Bibles, *Levi-*

ties, etc., that it is "no far interven-

ing religion as to say under obliga-

tion to pay that rational homage to the

Deity, which at once constitutes our

joy and our happiness." Again it is

declared to be a religion of itself. *Other-*

wise, in his *Cyclopædia, makes it to be*

the central and absolute religion, as

compared with Christianity, *Juda-*

ism, Mohammedanism, etc., are but

sectarian forms, which rise around the

sun to reflect around a building—

that is, they are but the work of man

changing with the times and seasons,

while *Masonry* as the true religion is

fixed immutable and unchangeable.

Behold in his general History of *Masonry*

and its history, it is thought that it

is *identical* with the religion of God.

Believe it destined one day to become

the religion of all nations." He also

says: "The religion of *Masonry* can be

the religion of all nations." He also

says: "The religion of *Masonry* can be

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the religion of all nations." He also

says: "The religion of *Masonry* can be

handed rebellion against God; and

Christians, in a religion, without a

Christ, or an atonement. I shall not

stop to prove this now; it is the ques-

tion, what have Christian ministers to

do in such an institution—offering up

in Christian prayers, and giving it the

weight of their character and testimony,

thus drawing into its meshes, and to

their ultimate ruin thousands of the

young men and women in their congrega-

tions.

Our opinion says in effect that gospel

ministers are the defense, the principal

defenses of *Masonry*. This is, only

these who are authorized to expose

the iniquities of the institution. When

we endeavor to open the eyes of those

who have paid no attention to the sub-

ject we are met invariably with the

reply, "How can it be so? I have

seen you, and yet so many good min-

isters believe the order?" *Masons* by

their laws are not permitted to defend

their institution by exposing its laws

and its laws, and laws, working

All they can do is to catch up the ex-

clamation of the troubled and perplexed

people, and with an air of injured in-

nocence exclaim, "If *Masonry* is so bad

as they say, it is, do they think that

God, who created the world, would

allow it to be so? It is, do they think

that God, who created the world, would

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uncivil thing than to act one; no right to say a rude thing to another than to knock him down.—Johnson

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JEHOVAH-JIREH

[illegible]

led. Those who need argument are urged to loathe and abhor a people pretending to be Christian, and yet who are so far from being so, that they are more than ready to do all manner of inhumanity and iniquity to the people of the Lord. "The holy virgin" said to hang in Rangoon, and the other pictures of the apostles brothers for the worship of the apostolic products. But we request that you will consider whether such a paper is fit to be patronized by people who are not willing that their children's generations should be misled and misled and the United States of America should be disgraced by the pictures of the Lord of Christendom. Look for the next moment, in closing, at what the apostate print plainly requires in order to be able to do so. No. 1. No. 2. No. 3. No. 4. No. 5. No. 6. No. 7. No. 8. No. 9. No. 10. No. 11. No. 12. No. 13. No. 14. No. 15. No. 16. No. 17. No. 18. No. 19. No. 20. No. 21. No. 22. No. 23. No. 24. No. 25. No. 26. No. 27. No. 28. No. 29. No. 30. No. 31. No. 32. 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4. Eternal punishment is of the nature of strict reason, no more inconsistent with God's goodness, mercy, and love to his creatures, than our late rebellion, which actually did take place with its myriad horrors.

5. Absolute annihilation is in itself horrible, that we can see no reason why men should prefer it to justice, only as some felons prefer suicide to hanging.

6. The history of the sects teaching annihilation shows no advantage in it for making men better.

7. If the eternity of hell can be explained away, so can the eternity

the same place.

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A CURIOUS CABLE-TOW.

This provision of the secret hall and the necessity of a unanimous vote constitutes a two-stranded cable about the neck of every lodge and every member has his hand upon it and can draw with sufficient force to produce strangulation; and the lodge has power, Masonically, to help itself to disavow its strangler. A cry of distress is heard from the Grand Master. Missouri declaring that in some lodge of his jurisdiction this is being done and he admits that unless a sense of honor shall induce the stranglers to stop, they will keep this murderous

NOTES AND ITEMS.

ument walked out of the church in true Masonic style. He afterward published a reply, the character of which

goes conquering on. —The First Church of Christ, Witeacon has engaged in the a lodge reform in a way worthy of ituation. Bi-monthly contributions had during the year for various of religious benevolence the cause which contributions are to be made being presented by the pastor or accredited agent. The National Association of Christians opposed to societies received the gifts and pledged of the church last Sabbath amount to nearly sixty dollars, and the past Dr. Walker, in a forcible and original manner made here the the plan of the church. The plan of the Wheaton church is connected Christian bodies everywhere and whatever denomination which is favorable to this reform.

HOW SHALL THESE CALLS BE MET?

IN WHAT WAY CAN THIS BE BEST SEEN

then it thought best supplement
amount thus obtained by a collect
from the audience. When you w

Let your meetings be made a subject of special prayer, for the presence and power of the Holy God in our assemblies is the foundation of our hope. It has been speedily followed by precious revivals in the churches, and therefore an insurmountable obstacle in the way of your enjoying a like precious blessing. Christ's words "Without me ye can do nothing," and the supplementary statement of Paul, "I can do all things through Christ who strengtheneth me" is equally in point.

Let us then as we love the Lord and His church, as we value our souls and social purity, combine our efforts, contribute of our substance, and offer up our petitions to God for a speedy overthrow of this system of darkness. Fraternally yours,
J. P. STODOLSKY

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Noted Hymn.

There are blossoms that have budded
Been brightened 'til the cold,
And the leaves that have been
Because they left the fault;
But cover ye earth his wings
Who did upon the world
And gather in his bosom
Helpless woe like you and me.

In the world there's tribulation,
In the world there is war;
The world is in bondage,
For our Father made it so;
Then brethren up your armor
And be happy as ye sing,
Though your sky be often clouded,
It wins you for him.

A Few Plain Words to Whom They May Concern.

By MISS FANOR L. TURNER.

The longer I live, the more sure I am that non-professors labor under an error in regard to the motives which actuate some of those who profess to be followers of Christ. They appear only to take the ground that we have given ourselves up to a certain creed; have adopted certain rules of conduct and are to which we are bound, and by which we must abide; though against our inclination, our will, or even our best judgment.

For instance, in a certain city a young lady was urged to entertain some young people on Sabbath, by playing secular music, and singing comic songs. On refusing, she was met by the remark, "Oh, yes! no one at home will know it. You can afford to conceal your goodness behind you occasionally."

Again, a young lady remarked of her sister, "She might have a great deal better time, if she hadn't got a set of notions into her head about being house where there was a revival. Since she joined the church, she hasn't read newspapers on Sunday, played cards, danced, or done any thing of the kind. I wish she had never gone again."

Another young lady said to a friend, "I wish you could walk down town with us on the Sabbath afternoon. But suppose you can't? I wish you could communicate," she left her Sabbath keeping friend alone.

I was once invited to do something inconsistent with my profession as a Christian, when a person went by exclaiming to explain my refusal by saying, "Her church don't allow it."

I wish to state a few facts which, I think, not all true Christians will care for themselves. When I became a Christian and wished to identify myself with the followers of Christ, I did so of my own free choice. I was not urged to it by any revival preacher, or lured into it by any deception or bribe. I had the counsel and help of dear friends, but they did not wish me to join the church. I gave myself to Christ because my former master, Satan, wasn't good to me here, and promised me nothing but misery hereafter. I was wretchedly miserable without Christ, and felt that he had called me by doing for me infinitely more than I could ever repay or express; because I knew his love to be true, and that his service, so far as I could judge by those who loved him most and served him best, brought peace and happiness. I entered his service voluntarily. No other service is acceptable to the Savior. I found perplexities and trials, I found it hard to give up evil habits, and I learned that with Christ, as with any other friend, in order to be fully acquainted with him, I must read his law, think of him, talk with him and trust in him. The more I knew this Savior, the more I love him, his teaching and his ordinances.

The Sabbath, given by God as a day of rest for his creatures, is a day which, if any one who loves him, does not deprecate this day, or who would make it just like any other day, will be rebuked of one of his best rights and privileges, and will have to refuse him. The young lady who was converted at boarding school did not adopt a set of rules and strict notions by any command of her teachers, or from the custom of the institution she attended. She was a person of finalities, and great abilities, knew what she was doing, and could not justly be accused of hypocrisy. Simply because my "sister" didn't countenance a certain foolish practice, was not my reason for refusing to join in it. My worldly friends, I have as great a disgust for card-playing and lotteries as any one for reading your Bible and attending prayer meeting. I have no service left to keep me from these things. Like a child who does not steal apples for fear of his father's whip or his mother's rebuke, I have a conscience that tells me these things, a love for the one, a dislike for the other. If certain circles of

food on your table make me sick, and I decline eating them, you can't suppose, knowing this, to urge me to partake of them. If certain practices or ornaments are distasteful to me, you can't be right to urge me again and again to do them, and say, "Just as you like."

"And you with food not convenient for me?"

Yes, my worldly friends, you are decidedly impolite and unreasonable. To tell yourself from me, as I do, that you may know the light and love which you call me bigoted till I am proved so. I do not wish you to be actuated by service fear till you can maintain your position. I prefer that you should not speak of my heart's belief, slightly or speak of my dearest and most intimate friend as my hard Master, and worst enemy. I ask this kindly and earnestly, and pray that you may also know the light and peace and joy of those who live as seeing Him who is invisible.

Keeping Children Busy.

These restless little bodies are quiet only when they are asleep, and often not even then, for in dreams they are playing croquet, or galloping on horse-back, or fondling their dolls. They need playthings just as much as they require bread and milk, and shoes and clothes. Many parents, thinking they cannot afford time or money to provide their children with amusements, and small titles ones, tend to shif for themselves, and hunt up their own toys. So Johnnie gets into mamma's bureau or closet, and enjoys the most miserly treasures that he can come by. Such punishment that follows it. As he grows older Jack knife and bow, and hammer and saw, and gun, and rifle, and screw-driver and pliers, will be added to his collection. He will be given his chips and carts. Little Willie will take mamma's needles and thread, her buttons and scissors, and leave her work-basket in disorder, unless all his own work is done.

As a mother, a supervisor of her mother, she may gradually be initiated into all the mysteries of darning, embroidery, hemming and back stitching. We all know that children are very anxious to do just what they cannot do, but this inclination, which is frequently quite annoying, may be turned to excellent account.

Instead of driving them away, let them be taught the difficulties of what they wish to undertake, and then lend a helping hand in doing the worst things that they can do, and let them undertake it alone. Every boy should learn the use of tools, and be able to drive a nail properly, to push the saw and shove the plane, to make the wheel and turn the lathe, to do the graining in the manufacture of hanging baskets, brackets, rustic benches, and so on. Boys and girls will print for you the last words of the Duke of Wellington, "If you please."

When the Duke of Wellington was asked to sign a thing he took a little time. On his servant handing it to him in a saucer, and asking him if he would have it, the Duke replied, "Yes, if you please." These were his last words. He died in his bed, and was buried as expressed by them. He who had commanded great armies, and was long accustomed to the use of authority, did not overlook the small courtesy of saying, "If you please."

What a rare thing to command they often use to their little brothers and sisters, and sometimes to their mothers!

They order us. This is ill-bred, and least, it is the least, it is the least, it is the least. In all your home talk remember "if you please." To all who want us or serve you, believe that "if you please" will make you better known to all the crowd of angels and words in the whole dictionary. Do not forget three little words—"If you please."

Spoken gently is better far
To play by love than force.

REVERENCE TO THE AGED.—How low the head do reverence to the old man once like you. The vicissitudes of life have silvered his hair and changed the round, merry face to the worn visage of age. The heart that beat with aspiration was crumpled by disappointment, and years, perhaps, is destined to be. One that form stalked promptly through the gay years of youth, and then the hand of time, that withers the flowers of yesterday, has bent that figure and destroyed that noble carriage. At your age, he possesses the wisdom of the old man, and the youth of your brain, now wishing to accomplish deeds equal to a knight in fawn; and amid, "What art thou doing there?" he would not use you little thou art! Come out and make thyself useful. Then he took out the medal, and contributed it to the object

group of the staff. But how the head, in you would in your old age be reversed.

I now regard as a perpetual outrage on the whole corporate body, every new day of its [Masonic] existence, and much more every year; since this blood of a citizen, hatched through its veins, is unshared by. The seal is put upon the irregularly elected body, and it now stands irrevocably condemned. Self-dissolution it owes to the whole American people for having out of their number, and contribution to the body, and the other it remains audacious and hardened, contending against the great community it has so wronged. It continues its meetings; continues its fraternal banquets, non-attendance, publications; even its nocturnal disquisitions, under guard of the drawn sword of its tyrant, as if to give society a new threat; continues its parades in open day, and all this there is that kind of destination of shame with which the Roman statesman and censor, rebuked by the fires of incensed eloquence, branded Catoine on his appearing in public, when all Rome knew of his guilt.—Zane.

It is related of John Wesley that preaching to an audience of courtiers and noblemen, he saw the "generation of vipers" and dashed his cane against right and left. "That sermon should have been preached at Newgate," said a displaced courtier to Wesley, on pointing out "No," said the preacher, "I should have been told that they were here. Behold the Lord that taketh away the sin of the world!"

The world will never be right till the mind of God is the measure of things, and the will will be the law of things, and the heart will be the throne of things. Men who have no brains are always great men; but those who think, must think their pride down, if God is with them in their thinking.

Children's Corner.

Children, do you want a friend,
Ever faithful, ever true?
One whose kindness knows no cost?
One whose love can do you good?
Then is the friend you need;
Jesus is a friend indeed.

None that taught his little embrace,
Has he ever turned away?
You may know his smiling face,
Once upon his cheek to-day,
Ever faithful, ever true,
Jesus is the friend for you.

Look at the picture of his love,
Has he ever turned away?
You may know his smiling face,
Once upon his cheek to-day,
Ever faithful, ever true,
Jesus is the friend for you.

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There are facts to show that at least this position is not improper; that at least a discussion of this kind is almost the only means of communicating the facts regarding an institution which we deem dangerous.

Freemasonry Forty Years Ago.

INFLUENCE OF Masonry on the Press.

ADDRESS OF HON. THADDEUS STEVENS OF PENNSYLVANIA IN THE UNITED STATES ANTI-MASONIC CONVENTION IN PHILADELPHIA, SEP. 11, 1830.

From the Journal of the Convention.

Mr. Stevens of Pennsylvania, was not disposed to occupy much of the time of the convention, but he did not fail to do so, to allude to the influence of Masonic obligation, and Masonic influence upon the press. It is known to some of the citizens of these United States—a portion, and a large portion of our freemen, have heard it rumored—that there does exist in this city, an institution whose secrets are operating upon the welfare of the community. In stating those things which are consistent with the liberties of these States. Those freemen have delegated a portion of their citizens under the protection of the law, to meet in no public council, and to hold no public investigation, whether in secret.

It was known that these men thus delegated were to meet in the city of Philadelphia, and to hold no public investigation, whether in secret. It was known that these men thus delegated were to meet in the city of Philadelphia, and to hold no public investigation, whether in secret. It was known that these men thus delegated were to meet in the city of Philadelphia, and to hold no public investigation, whether in secret.

A Question for Discussion.

Where Presidents and Vice-Presidents receive gifts that "bind the hands" and lay the corner-stones of post-offices with Masonic masonry, is it not natural that members of Congress should take to Criminal Conspiracies?

Read Before Van Buren this Paper.—A. D. —

MONITORIAL INSTRUCTION BOOK

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MACKEY'S MANUAL OF THE LODGE.

MACKEY'S JURISPRUDENCE.

MACKEY'S MYSTIC TIE.

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Grand's Digest of Masonic Law.

WALL'S MONITOR OF FREEMASONRY.

coming to be one of the best in this nation. All the great reforms needed by the Christian church you advocate, and you

proportioned figure may be made offensive by beggary and filth; and even truths, which come down from Heaven though they cannot forego their nature, may be disguised and disgraced by unsuitable language.—*Cooper.*

♦ ♦ ♦

Not an Organ.

For the past two years or more

has noticed that a gigantic "Ring" known as the Patrons of Husbandry has made rapid progress in the Western States. Its "head centre" is in Washington, the fountain head of corruption at the present time. Gettembly this society was started for the benefit of farmers, and owing to this taking many farmers are annually taken but when the proper time comes the will probably be sold out to the highest bidder. One by one the Western Agricultural press has succumbed to this "Credit Mobilier," and we know

The editors of the *Farmer* have steadily refused to become the organs of any ring, clique, or secret organization, which is pretty good evidence of their unsuspicious and honest motives.

DUPLESSIE MORNAY said in the sixteenth century to the unbelieving world: "denied Providence, 'Wilt thou judge of a drama because thou hast not looked on one pausing scene? And I presume that in this scene innocence succumbeth, wilt thou accuse the poet for having forgotten justice? Wait awhile and listen to the note which followeth."

in His turn, those shall say that the discord is turned into harmony. No doubt thou not see that we are children who would control the drama of ages by one note." Morney said true. God plays a drama of which the ages are—He in whose eyes a thousand years are as one day. He who is patient since He is eternal!—*Bernie*

There are who give themselves to work for men—
To raise the lost, to gather orphan babes
And teach them, pitying their need

Cold is the world; they feel how cold
 It is,
 And wish that they could warm it. If
 In life
 For some. They would that they could
 soften it;
 And, in the doing of their work, its
 high
 As they wish their choice and not the lot,
 And, in the raising of their prayer
 God,
 They crave his kindness for the world
 he made
 Till they, 'at last, forget that he, in
 the
 Is the true lover of man.
 —Jesse Burdett

Holmes is the service of the Christian
affliction his exercise, comfort his
cious reward.

The Christian Cynosure,

WEEKLY AND FORTNIGHTLY.

No. 11 Wabash Avenue, Chicago, Ill.

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Ministry, Ministers and Men.

By JOSEPH BROWN WALKER.

THE EDITORIAL—The editorial in the

Independent of May 1st, by your per-

mission, we will briefly consider through

your column. With all due reverence

to the young "minister," and with

all the respect we can give to the

order of the Freeman's and its

"kindred numeraries," we must say

that we are indeed charmed to find

that a paper of the pretensions of the

Independent would so candidly state

that, for its defense requires such

arguments as those used in the article

to which we refer.

Confronted, if you please the following

qualifications upon which the argument

in the article is based: "In this era of

newspapers and investigations, it is

to be feared by a few secret societies

"We know very little about

them." Think of it, the editor of the

Independent, a man ripe in investiga-

tion, and he knows very little about

them." If he knows little of them

it is in the least probable that the ill-

lustrations of his mind will be more

than he is. If he is not disposed to

investigate, or has investigated and

with no better success, it is possible

that the masses will succeed better.

And in their way of thinking, it is

possible to be interested, (and care

you please) when there are organiza-

tions in our midst the power of which

are limitless and the instant dangers

to the "sons of men" are so great, and

investigation is to test the merits or

demerits of these societies, as the quota

verily implies, we ask in the name

of all reason, Was not the Aurora As-

ociation doing what it was in duty

bound by the interests of society to do;

to: to fathom to the very bottom the

intent of the spirit of that young mis-

ter? He was asked, in case he

was unwilling to withdraw from the

church or lodge, which he would

surrender. The reply was, "That

would depend on circumstances." Both

are based on certain principles. Now

can it be the question of the "sons of

men" the most pious? That to which

Christians alone can honestly subscribe,

and to which the devil could very well

offer his signature? If this bold

and unscrupulous doctrine is to be

based on the church and lodge, which

could be based to either by circum-

stances, it certainly was most wise and

pious in that reverend Association to

what they did. "In college he was

exceptionally disreputable. He was

... It would seem that a

young man of such a character and

purpose ought not to be refused the

approbation of the elders without good

reasons. The fact that he was a

member of a Masonic lodge does not

appear to us to be a valid reason." We

know very little about them; but we

strongly suspect that one who should

pretend to their sympathy and to

carry a frightful amount of twaddle.

We do not know that they are infidel;

but we are utterly certain that they

are utterly devoid of religion. Suppose

the young man did appear disreputable

and at the same time was a mem-

ber of a body which the editor himself

has reason to suspect is made up of

men of the same kind.

... We know very little about them; but we

strongly suspect that one who should

pretend to their sympathy and to

carry a frightful amount of twaddle.

We do not know that they are infidel;

but we are utterly certain that they

are utterly devoid of religion. Suppose

Knowledge, Men and the Christian.

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based on the church and lodge, which

could be based

committee room before the morning session. Pres. Wallace was excused by his request from refiling on committee business—much as he was on the morrow of meeting to leave for Annapolis, and had postponed his journey one day to attend the sessions of the Convention. After prayer by Rev. Dr. Doig the Convention adjourned.

EVENING SESSION.

Upon taking the chair the President asked Rev. L. A. Hart to invoke the Divine blessing. The addresses for the evening had been appointed to the President, Rev. J. O. Carson, before his appointment as presiding officer, and Mr. C. A. Borchard. Between the addresses of recollection was taken up, to defray the

of success. — *Le Maître.*

seem to pick the public, and number their thou-
sands falling at sands, F. D.

